

A letter to the

new professors of Christes Gos-
pell / inhabitinge in the Parische off
Allhallowis / in Bredstrete in
London / made by Thomas
Sampson / somer tyme
their Pastore.

2. Corin. 6.

We as helpers therfore exhorte you / that
ye receaue not the grace of God
in vayne. :: (S) ::

Imprynted at Strasburgh
in Alsas / at the signe of the golde Bi-
bell / In the moneth of Auguste.
the yeaere of our LORD.

1554.

1800

1801

1802

1803

1804

1805

1806

1807

1808

1809

1810

1811

1812

The grace ad

fauour of God/ our heauenly fa-
ther / purchased vnto vs / by the bloody
death of Christ our Saviour / be-
felte and encreased in all
your consciences / too
your euerlasting
consolation.



The violēce of this age
dothe not suffer me / my most
louinge brethren / to come (as
I wolde do) vnto you / and by
talke & brotherly cōferringe /
to putte you in mynde of the
Gospel of Iesus Christe / which amongeste
woothers farre more worthie / euen I by
Gods grace preached amōg you. I therfore
haue thought nedeful by these letters / now
to do thesame / now I saye when thoughte
the peruerse frowardnes of men / the trew
preaching of Christes Gospel is bannished
and mans doctrine is taughte with lyes &
fables: And though some perchaunce will
thinke that thys longeth not to me / but too
hym that is youre Pastore to doo / yet for
as muche as once I was your pastore / I ca
not

not but teslesye, that some pece of pastorall
cure dothe yet reste in my hartie towarde
you. The whiche in dede dothe muche per-
swade me / as the presente necessitie also se-
meth no les to require, to make a longe & a
large treatise / by whiche ye mighte haue an
whole armour againste all the assaults off
false Prophetes. But whē I consider / how
truly / and that with much diligence ye haue
ben taughte / and therewith thinkinge, that
ye are not forgetfull hearers of the worde / I
thinke that amonge you it shall suffice / if I
do but name those greatest euellles / whiche
nowe are poured forth out of pulpittes as
monge you / and therewith put you in mynd
of the truthe / contrary to these lyes / which
once you both herde and receyued / desiring
you to abide in the same. This will I do
shortly / as I haue but littell / and the same
vnapte tyme to do it / yet truly I trust to do
it / as let Gods worde therein trye it. If first
ye will suffer me to tell you / that throughe
these fals Prophetes / the castell of youre
healthe / the saluacion of your soules is as-
saulted / whome if ye suffer too be with you
if ye yelde vp your selves to the beleuinge &
folowing of their doctrine / then knowe ye
that as by blynde lears ye be ledde / so you
Math. 15. wyth them then beyng blynded / shal wyth
them fall in to the pitte of perdition, which
is pres

is prepared aswell for the falsely seduced,
as for the false seducer. Of thys I coulde
be content to speake the lesse, but that I se
that whylest of to many and that Londy-
ners, these beastes be folowed. Ye haue euen
drawen and pulled vpon your heades those
abominacions, whiche if but reason had
ruled, shoulde not haue bene admitted be-
fore that by lawes they had ben thrust vnto
you, that I speake not, what trew Christia-
nitie shoulde haue moued you too haue
done.

O London London, is this the Gospel-
ling fruite, to be the firste that withoute a
lawe shouldest bannish trew preaching out
of the, too be the fyrste that againste lawes
shalt admitte that massinge & idolatrie, to be
the firste that shall geue the example of sto-
bling to all Englande, whych shouldest yet
haue bene the fyrst in constancy, in humble-
sayeng for the continuinge of the truthe in
the, in quiet and paciente suffringe for the
truths sake euen deathe, if by the rulers it
had bene offered the. That grounde arte
thou, whych not in persecucion, but before
persecuciō commeth dost go backe, a ground
thou arte reserued for the Lordes wofull
cures, to whose iudgement London I leue
the.

Being in Lōdō these euels are receiued, as

A iij.

it is

An excla-
mation vpon
London.

Ioan. 10

The errour
of transub-
stantiation.

it is nowe meete for vigilante Pastors too
watche ouer their flocke / to chase the wolf
awaye / les at the Lordes hande they doo
heare the name of hierlinges / so nowe is it
hygh tyme for you my louinge brethre / and
all them that be the chyldre of God / to take
heede whose voyce ye do heare / too beware
of the leauen of papisticall Phariseis / and
to kepe your selves vndefiled from all their
abominations. The greatest of whiche
now I will resite amonges all their abho-
minations / one of the principall is their do-
ctrine of transubstantiatio / the very pryde
of papistrie / and the horrible offence / euen
of the Turckes and Heathen. That a po-
pish priest / by his hussing and bussinge / and
mumblinge vp of the woordes of Christe /
more lyke a Coniuroz then a Christian /
shoulde worke that miraculous alteration
and chaunginge of the substance of breade
and wyne / into the substance of the bodye
and bloude of Christe / whiche then is to be
taken / as Christ hym selfe God and man / &
so to be adored. But you knowe my dere
brethren / that there is no suche miracle too
be beleued without the certayne doctrine of
Gods worde to warant the same / which the
papistes can neuer shewe / & therfore their
miracle is not to be beleued / Christ in Insti-
tuting the Supper / met not to leaue there
hys

hys body and bloud really and substantially
as the papistes do teache: ffor Chyriste in the
substaunce of hys body / was then to be cru-
cified / he was to dye / he was to ryse agayn /
he was to ascende / and he was / and in the
same yet now is / to appeare before the glo-
rious God / our Bi shop / aduocate / & mes-
siator / there so to remayne vntill the laste
daye / as the schriptures do teache. In the
Supper he instituted a commemoration
of the breaking of hys body / and shedding
of hys bloud / to be done and made of them
that do eate that breade / and drynke of that
cuppe / accordeinge to hys institution: which
he called his body and bloude / ffor that it is
to the receauers a seale and confirmation
of Chyristes body broke / and Chyristes bloud
shedde ffor them / that the profite and com-
moditie thereof is theirs / whiche there do
partake by fayth. And so these woordes:
This is my body, and this is my bloud, are
to be vnderstand / and not as the transubsta-
nciators / literally enforce them. ffor their vnder-
standing / them is bothe cōtrary to Chri-
stus meaninge / and also to the office of hys
body / besydes that it is agaynst the nature
of hys very body. And that the same phrase
of speakinge is thus to be vnderstanded / as
I haue sayde: The like phrases in like mat-
ters in the scriptures do the sufficiētly teche

The sacrificie
of the
masse.

Thre abhominable
euels in the
sacrifice off
the popishe
masse.

be. As wheredof circumcision, the LORD
dothe saye: This is my couenaunt, where it
was but the seale of the couenaunt, as Paul
callethe it. In the same sorte it is sayde: This
is the pasouer. This cuppe is the new Tes-
tament in my blood. Christ is the rocke.
And in lyke maner are these to be vndersta-
ded. So that if the aduersaries will geue
the, geue the holy Ghoste leaue to expound
hym self then these wooordes. Thys is my
body: Thys is my blood: are figuratiuely
to be vnderstanded. As the like Phariseis
are, and so serue they not all for their mon-
struous transsubstantiation. The second ab-
hominacion is their sacrifice of the masse.
In whiche (too let many thinges passe / as
the straungenes of the tounge, the Jewell
apparel, the sonde noddies, crosses, beches &
duches.) Thre euels moste notable and to a
Christian conscience intollerable are there.
Firste their wicked sacrifice / whiche their
masseboke testifieth, to be Propiciatorie / to
take awaye the synnes of all those / be they
dead or liuing / for whom they do say masse:
Yea profitable and a baile able for warres,
peace, wether sickenes, for murrain of beas-
tes, and for whatsoeuer ye lust to bye their
applicacion. Oh shamefull blasphemie. As
concerninge the sacrifice Propiciatorie for
synne, ye must hold the anker of your faith
that

that this sacrifice Christ him self once offered for all in his own bloody death. He was the priest & the sacrifice, the offerer and the thing offered, & by his own bloody offering purified he in the shedding of his bloude all his frō synne. By it purchased he eternall sanctification & saluacion for thē that shalbe saued: & by it finished he for euer the ful propiciacion for synnes: for sayeng these woordes Math. 27
des it is fynished or consummate / he yelded vp the ghoste. Detestable therfore is the papisticall sacrifice & ingenuous to the bloody death of Christ.

Christ instituted this supper to be a sacrament to vs, and not that of it a priest should make a propitiatory sacrifice for synne: In the eating & drinking of it, that we should declare the Lordes death / offeringe the sacrifice of thanks therefore (and therefore is it called of the fathers a sacrifice of thanks) and not leauinge any more sacrifice propitiatorie for synne too anye prieste too offer: That we eatynge and drinkynge / according too his institution / shoulde by fayth applie vnto oure consciences / the benefite of his deathe and passion / and not geuinge power too any prieste by messing too applie the benefite of his death / to whome and to what he lysteth.

Eucharistia

A b.

Christ

The Lords
supper ser:
ue not for
the dead.

Christ ordeined hys Supper neither for
the dead/whiche haue no vse of eating and
drinking with vs in the congregacion: nor
yet for beastes/wether/nor war/ for which
Christ did not dye: but for hys church liuig
vpon thys earth/that nedeth hys worde/ &
nedeth hys Sacraments/for the cōfirminge
of their fayth.

¶ Thus plainly/ye se one mischeuous
misuse in this masse. The seconde euell is/
that the bread and cuppe (which the Lorde
instituted too be receaued of the faythefull
with thankes geuinge) In their masse they
do abuse/and make of it an Idol/ holding it
vp for the people/not onely to gaze vpon/
but to geue vnto it that honoz/whiche is
dewe vnto God alone: And so bothe make
of it an Idol/and of the people grosse Idola
tors/and transgressers of Gods commaun
dement. The fylthines of which Idolatrie/
I know you do se so plaine/ that I nede not
with many wordes to impugum it/ for a
Christian conscience can not but abhorre it.
The thirde euell is that in their masse/that
that is eaten and drounken/ is done & deuou
red of the priest all alone/ with quartering
and soppinge/with lickinge and suppinge/
with washing and wypping/ and such pzetyp
triches of their owne inuenting. Christe in
hys institucion apoynteth thys supper too
be sele.

be selebzate of the whole cōgregaciō. Take Math. 26
 ye, and drynke ye all of this sayeth he: This Mar. 14.
 do ye in remembraunce of me. ffor so oft Luc. 22.
 as ye eate this bread, and drinke of this cup
 ye thw the Lordes death tyll he cometh.
 Christ and Paule speaketh not to the priest
 alone, but too the whole congregation too
 obserue thys ordinaunce of eating and drin
 kinge at the Lordes supper: Whereby ye
 maye playnely se how contrary thys doyng
 of our popes massers is in this also to the
 Institution of Christe. And too be shorte in
 thys their whole masse is nought, els but
 an horrible prophanaçiō of the Lordes sup
 per: Wherefore as a moste iniurious blasphe
 mye, too the bloude of Christe, as a moste
 grosse Idolatrie, as a moste wicked propa
 nation of Christes institution, of all Chri
 stians is this masse to be eschewed and ab
 horred.

The masse
 of all Idoles
 moste abhor
 minable.

Out of his mischeuous Idol the masse/
 form they vnto the people, a new founde sa
 crament of their owne inuentinge: deliue
 ring to the people (as they saye) through the
 miracle of their transsubstantiaciō a body/
 in which body, because also there is bloude
 therefore, they do not minister their conse
 crated cup accordingly, for feare of spilling
 and yet they geue drinke too their houseled
 to walhe dōune the cromes withall. Wh
 theues/

theues where learne ye too minister suche a sacrament. Where haue ye your ground in the scripture for this your vnholosome hou sell. Who can with a good conscience receyue suche a new found Popish sacramente at a papistes hande / seynge also it is thereto off them vsed / to put Christes true institution out of hys trew vse. Whose appointed ordinance is that the bread of thankesgeuing / and the cuppe of thankesgeuing shoulde be eaten and droncken of the congregacion / as befoze I sayd.

Thys their newe founde Sacrament they hange vppen in the pye / they carrie a brode in processions to be adored / with many such mischiefs of their owne inuentinge / whiche to reken bp / all were an endles labour. I leaue them therfore euer listeninge when I may heare them defende these their abominacions by the witten woorde of God / but this as they neuer yet coulde do / so shall they neuer be able to do it / and therfore of all Christians are they with their euaspons to be forsaken.

In the doctrine of Justification they wander entwapped in labyrinthe these meretricable. They erre in extenuating synne bothe originall and actuall / in not vnderstandinge the lawe / the force of it (I meane) not
the ende

The papistes defende their doctrine with manacinge wordes, with empersonement with fyre and faggot, with axe and halter. The doctrine of iustification corrupted of the papistes

the ende of it / in makynge a Justification /
 partly of Chzistes grace / partelye of mans
 free wil / good mocyns and good woorkes /
 and herein they so entwappe theym selves
 with their termes of the fyrst grace / the se-
 conde grace / grace presidente / grace conce-
 mitatynge / grace folowynge / with merite of
 congruence / and merite of condignitie / that
 neither vnderstande thee trewe iustifica-
 tion / neither canne other men vnderstande
 what they do meane by their Justificatiō:
 But their doctrine is too bringe men into
 a continuall doubtynge of saluacion / and
 leadeth them cleane from that free Justi-
 ficacion / whiche we haue in Iesus Chziste.
 But you my bzyethzen haue out of the scrip-
 tures receyued / and I truste by the practy-
 ses of youre owne consciences haue ta-
 sted.

Toyes for
 an ape too
 play v vith
 all.

That by nature ye are the chyl-
 dren of wrath of your selfs: as of your selfs
 that ye are but suche a lompe of synne / that
 in you dwelleth no good thynge. For
 whych the lawe iustely condemneth you
 as guilty of Goddes curse and wrathe / and
 so dzyueth you too Chziste. By whose
 grace ye be frely iustified.

By whose blouddsheddyng / onely
 and alone / the attonement is now made
 betwene

Rom. 5.

Ephe. 5.

Luc. 17.

made betwene God and you / whiche you
beleuing are made the heires of blessing /
of whiche your consciences by fayth beinge
assured by the worke of Gods spirite / ye be
at peace with God / because ye do feale euen
in your hartes by liuely perswasion off
fayth / that Christ hath loued you / and ge-
uen hym self for you / for whose onely sake
ye are iustified and saued : Which you thus
feeling / are ledde by the same spirite that
worketh thys in you too render vnto God
the sacrifice of your body / in liuing & doing
those workes / which in hys sight are accep-
table / and that in a freedom and libertie off
the spirite / I meane no fleshely libertie / but
that libertie of the spirite / by whiche we
darre drawe nye vnto the seate of Goddes
grace / calling hym : Abba father / that liber-
tie that subdueth the libertie of the flesh /
and maketh it captiue & bonde too serue the
spirite. In which you also walkinge / when
ye haue done all that ye can do / yf ye coulde
do all that is commaunded you too do / yet
seinge all mans righteousness is but as a des-
pyled clothe / ye seke not thereby the perim-
plishment of your Justificacion. Which is
all redy fully geuen you in Christes Jesus /
ye loke not to the merite of your good wor-
kes : but on your part knowing your owne
want and imperfection / yea / and synne cure
in the

in the best ye do / ye saye: we are vnprofitable
seruauntes commending all your doin-
ges to the grace of God thozowe Chziste /
that by hym they maye be made pure: on
Godes parte considering / that the good ye
do / is the worke of his spirite in you / which
worketh in all men / bothe to will & to do /
ye do geue vnto hym the glory / seying by his
grace onely / ye are that good that ye are.

Neuertheles / yet this also ye knowe that
the Lord / whiche through Chziste hath ac-
cepted you vnto his grace / doth of thesame
grace in Chziste / accept these youre workes
into hys fauour / as iust perfect and good.
Whiche though they be the workes of hys
spirite in you / yet is he content to haue the
called and esteemed as yours / and as yours
dothe he of hys owne fre grace reward the
bothe in this lyfe / and in the lyfe to come.

Good vvor-
kes.

In this that I haue thus spoken / you se
the force of synne originall and actuall / the
force and ende of the lawe / the power of
mans free will / the trew iustification / mas
regeneracion / and the life / fructes & perfec-
tion of Gods regenerate chylde: By which
ye may the moze easely perceauie how farre
the papistes wander from the truthe of ius-
tification / by which they drawe men into
a desperate doubting of saluacion / whyche
who so liketh / let them taste therof. Here is

occasio

Conterfaite
good vver
tes.

The inter
cession of
saintes.

1. Tim. 2.

Ioan. 15

Prayer abu
sed among
the papistes
1. Cor. 14

Occasion also geuen me to warne you of all
those meanes that they haue taught too be
meritorius to deserue Gods grace/as woꝝ
kes of superrogaciō / woꝝkes done of a good
entent / fishfastes / bowes, pylgrimages / par
dons, and suche like Popish traile / which
though as yet perchauce they dare not tea
che, yet haue they taught, and will hereaf
ter teache it. But against all such, I accōpt
you sufficiently armed, if ye holde fast thys
that our onely merite a valiabile befoze god/
is the merite of Christ / whiche he frely ge
ueth / and God foꝝ his onely sake frely im
puteth to all trew beleuers / which is vnto
them full perfyte, and sufficient merit / righ
teousnes / sanctification, & saluacion. They
teache also inuocacion of saintes, to make
them mediatoꝝ / if not too God foꝝ vs, yet
vnto Christe to speake the better foꝝ vs.

The scripture teacheth playn / that betwene
God and man / there is but one mediator,
the man Jesus Christ, who therfoze became
man / that foꝝ men he alone should make in
tercessiō, as foꝝ mans redēpcion he alone did
dye. Wherfoze euen he also teacheth mē to
call vpo the father in hys name / promising
to suche that they shall be harde.

Prayer abuse they not onely in a straunge
tonge, contrary to the doctrine of Paule /
whiche will haue all thinges done in the cō
gregacion

gregation / to the edifying thereof: in super-
 stitious numbring of a certayne number of
 Psalmes / or Pater nosters / of whiche be-
 cause the people shal beleue / they teache the Math. 6
 the vse of beades / contrarie vnto whiche
 Christ our Sauour taught / condemninge
 it as a phariseicall superstition / when for
 their much clatering sake / they thinke them
 selves to be hard: But also they teache and
 defend prayeng for the dead / to be charitable
 and propiciatory.

Prayenge
 for the dead

Apoc. 14

Where as yet the scripture teacheth / that
 they that dye in the Lorde / are in solace and
 blessednes. As then they nede not our pray-
 ers / so our prayers can adde noughte vnto
 their blessednes: And on the contrary parte
 they that dye wickedlye / haue no remedye
 euerlastingly: So that on all partes / this
 kynde of prayer is in vayne. The wother
 being in moste blessed sattie / and with these
 the tyme of health & grace beinge past / they
 curious charitie therfore / and their penitence
 propiciatorye prayer hath no ground in the
 scriptures. But through this they haue pic-
 ked the purse of many a poore man / for on
 this unhappye grounde buylde they chan-
 tries / trentalles vniuersaries / diriges / pur-
 gatory / pardons for soules departed / and a
 pece of their expiatory sacrifice / with many
 suche proper deuises.

Avvaie
 with ioure
 purgatorij
 rakers, and
 four masses
 of Requies.

Auricular
confession.

Papists in-
uencions.

Auricular confession they teach in which they enforce a numbering of synnes / whiche is nought / els but the tyrany of their kingdome / and as they vse it a killing of Christian consciences / and hath no grounde of the scriptures. In an anguillie and dute of conscience it is both good / necessary / and comfortable / for a man to counsaile with sum suche learned elder / in whose lippes dothe lye the law of truthe. Agayne / if the trewe ecclesiasticall discipline were vsed / a pece of it oughte to be / that the man restored / shoulde of his faulte make an open confession before the congregacion / to declare publicquely his repentance. Yea / and a minister may vppon iust grounde examine any / of whom he hath cure / of such a faulte / as he seeth him worthy to be reprovied for : But this is so farre fro their eares / that a man moste blynde / maye easely iudge thereof. But the rable of their errors are to many now to recite / as of the authoritie of the churche / of the not erring of the churche / of discipline / of theyr fyue new enuented sacrament / of vnales / of choyse of meates / of images / and such lyke. Against all / whiche that ye maye be armed my deare brethren / I require you not onely to call to minde the doctrine of the truthe receyued. But also that for the triall of the ye do abyde in the worde of the truthe / Go.

Des

des woꝛde I meane. And because / here they
haue also an erroꝛ / I will but recite it / and
so make an ende.

Their erroꝛ is, that Gods writte woꝛde
is not a sufficiente doctrine vnto saluacion /
but (say they) the voyce of the church / tradi-
cions / and counsayles are to be harde of ne-
cessitie. As foꝛ traditions / there is no tradi-
tion of any matter of faith to be receyued /
other then is in the scriptures expressed.
Likewise doctoꝛs and counsailes / with the
consent and custome of the church / are so
farre to be harde in matters of faith / as
they do agre with the writen scripture : foꝛ
it is the touche stone to trye them all by / &
that in suche sorte / that if they saye not / ac-
cording to this woꝛde / then as there is no
light in them / so are they not to be folowed.
As foꝛ traditions / customes / and by and foꝛ
the oꝛder of the church ceremonies recey-
ued and vsed / which be no matters of faith /
they may be admitted and altered at the dis-
cretion of theym that haue the rule of the
church vnder Christ / according to the neces-
site of the tyme / and the disposition of the
people / so that in them be nothinge elles but
trewedifying to vnfayned Godlynes. And
suche are of the people with humblines too
be receyued. But foꝛ the full triall of suche /
See and foꝛ the full and perfect institucion

Traditions.

Doctors.
Counsailes.
Customes.
Note.

Esa. 8.

Ceremonies

The holis
scripture is
a sufficient
doctrine for
oure salua-
cion, vvith-
out the Po-
pishe vns-
vvritten ve-
sires.

Ioan. 20.

2. Tim. 3

Ioan. 5.

Luc. 16.

2. Pet. 1.

of all men / in suche thinges as concerning
saluacion / God hath lefte vnto his church
and people bys witten worde. In whiche
though all thinges that God mighte haue
caused to be witten / be not witten. Yet in it
so much is witten / as sufficeth to teache vs
that Iesus Christ is the sonne of God / and
also that we beleuing / might haue lyfe euer-
lastinge / as Ihon dothe witnes / by whiche
we learne / that the witten worde of God.
is a sufficiēt doctrine to instruct vs in that
fayth / whiche bringeth to lyfe euerlastinge.
It is that sufficient doctrine that can alone
make men learned vnto saluacion / by the
fayth which is in Christ Iesus / it alone suf-
ficeth to make the mā of God perfectly en-
structed too all that is good / as witnesseth
Paule. Therefoze vnto the scriptures do
Christe sende the Phariseis / Abraham too
Moyse and the Prophetes / Peter also to
thesame worde of the Prophetes / as to the
doctrine that sufficeth to enstructe vs too
saluacion. The knowledge of whiche worde
whosoever goeth aboute to take from the
people by putting it into a straunge langage
to the ende that the more safely / our popish
marchaūtes maye kepe their marte of fals-
head and Popery / he robbeth the people of
their meane to saluacion / he openith a doze
foz theues and murtherers / to deuoure the
flocke

flocke of Christ, and if at the worldes hāde/
he sustayneth not the iudgemente of a thefe,
yet at Godes hande shall he be sure to haue
the iudgement of a soule murtherer.

Thus briezly I haue put you in mynd
my deare brethren of the principall errors of
the aduersaries, and of the truthe contrary
to them, not so copiously as the matter de-
serveth, but shortly measuring the neade of
your knowledge, for I haue not to do now
with the ignorant, but with you, of whom
by the tyme and kynde of your teachinge, I
iudge that ye be able not onely too iudge off
the truthe, but too be brotherly instructiōs
of other in the same. And thus I haue done
first to exorte you constantly to abide in the
truthe receyued. Call to youre mynde that
God of his great mercy and goodnes hathe
long ben in planting, sowing, and watering
of you, as it were to make you a garden off
pleasure vnto hym selfe. These sedes of lyfe
the deuyl by hys doctors will now go about
to picke out of your hartes. But if in thys
Gospelling adage, ye haue bene worthy hea-
rers of the Gospel, if with the worde herde
with yonre eares, the Lordes sprite hathe
touched your hartes to beleue the worde of
truthe preached, as he hath done to so many
as haue vnfaynedly desired it, if ye be the
shepe, which haue rightely herde the shepe-

Continualls
in the truth

Ioan. 10

The proper
tie of good
gospellers.

Galat. I.

Ioan. 6.

Heare and
kepe the
vvorde off
god.

Matth. 10

herdes boyce/ then surely the straungers
supplanting voice shall ye not heare, but ye
shall flee frome suche hurelinges / as frome
theues / robbers and murtherers. Verely
verely shall ye be knownen what ground ye
are / frutesful / or vnfrutesful constanc / or ser
uers of the tyme: Good Gospel hearers be
not suche as will be tost aboute with euery
wynde / they be no suche grounde as will be
dried vp with euery blast of bournyng heate /
but they abide in Godes truthe / serching
and learninge thesame in hys holy scriptu
res / and that with suche faithfull diligence
and constante obedience / that if an aungell
from heauen shal preache an other Gospel /
they holde hym accursed: Yea / and thoughe
there be many counterfaicte Christians /
that fall awaye frome the Lordes truthe /
yet abide they with Chryste and saye: Thou
hast the wordes of euerlasting lyfe: Con
sider my deare brethren / that not too heare
alone / but to kepe Chrystes woorde maketh
a man happie. And in keepinge the principall
parte is too perseuer in the doctrine off
truthe / thys maketh Chrystes disciples / this
maketh you free / yea / thys is it / that ma
keth a man safe / for he that perseuereth too
the ende / shalbe saued.

Thys also haue I wrytten too exorte
you / to kepe your selves vndefiled frome all
fopish

Popish leauen, yf ye do fall from the Gos-
 pell / and embrace **P**operie / ye fall frome
 truthe to lyes / frome the woorde of lighte
 and lyfe / to darkenes and death / frome sal-
 uacion to dampnacion / from God too the
 deuell. Ye are then they, into whome the
 euell sprete reentreteth with seuē worse then
 hym selfe / ye are then the folishe buylders
 whiche suffer the vnreouerable ruin. And
 as then with that filth that is in **P**operie,
 ye be defyled with it: so of the dampnacion
 whiche is due to suche abhominacion, ye
 shall be partakers of it. But if ye thinke
 that ye can bothe embrace **P**operie and the
 Gospel / ye do disceauē your selves / for you
 can not bothe holde the taste off **C**hristes
 deathe in your consciences / and alowe also
 that masse / whiche is the defacer of **C**hris-
 tes deathe / you can not embrace the righte
 vse of the **L**ordes supper / and also vse and
 partake the horrible prophanacion of the
 same: Ye can not by faythe apprehende
 free iustificacion / and yet seke by your righ-
 teousnes and merites too be saued: you can
 not accepte **G**odes wrytten woorde / as the
 sufficient doctrine of saluacion: and alsoo
 take mans doctrine and traditions / as nec-
 cessarie to the same / and so forth of the rest.
This can ye not do bothe / they are so con-
 trarie.

Note and
 bevvare.

Luce. 11.

Christes
 death & the
Popish Mas-
 se cannot
 agre toge-
 ther.

B iij.

But

Serue God
accordinge
to his vvor
de.

2. Cor. 6.

3. Reg. 18

Exod. 20

Fleishly pol,
lectie.

The masse
is an vwho
rish these.

Harte and
mouth must
go together
in matters
of God.

But if ye coulde do it / yet may ye not do it /
fo: God will none of your maged service /
fo: as there is no coueniēce betwene Ch:iste
and Beliall / so men must not haue on both
sydes in Godes service / but eyther say that
God is God / or els that Baalis god. God
neuer allowed that service of the Samaris
taines / whiche both serued their Idols / and
worshipped the lyuing God. But if ye be
turned to the Lord / then all stränge Gods
muste ye cleane forsake. The Lord is God
alone / alone therfore according to hys worde
will he be serued. God is ouer mā a gelious
God / wherefore he will haue whole man
wholy to be hys alone / as our fyrst commā
de ment teacheth vs. Agayne / if you thinke
that in your hartes ye will serue the Lord /
but yet ye will be and may be present in par
son at their Idolatrie. fo: your hart shalbe
in heauē. This is but a fleshy policie / which
sayleth as many as trust vnto it. How can
you / too whome Chzistes deathe is deere /
abyde to se that whorish these / that stealeth
from Chziste the glory of his death. How
can ye / which haue ben and are ready to re
ceauē with thankesfulnes the Lordes supper
according to Chzistes institucion / abide to se
the horrible prophanacion thereof. And so
forth of the rest. But if your consciēce were
suche that ye coulde thus do / yet knowe ye
thys /

thys, that it is againste your Christian pro- Rom. 10.
 fession. for we are taughte/ that too beleue
 with the hart/ & to confesse with the mouth
 maketh a man safe. Bothe hartes belefe/ &
 mouthes confessiō must go together/ whiche
 dothe not so in you / when inwardly ye are
 Gospellers/ & outwardly dessemblers with
 papistes. Ye are bought with a pryce (sayeth
 Paule) glorify now God in your body and
 in your sprite, whiche are Gods. **Seinge** 1. Cor. 6.
 both body an sprite are Goddes, not onelye
 by creacion, but bought also by redemptiō/
 euen in the pryce of Chyristes bloude / ye can
 not with a dissembling pretēce/ couple your
 bodie with papistes/ for then ye do not glo-
 rifie God in your bodie. We rede not that
 any chylde of God / vsed euer iustlye anye
 suche dissimulacion. Daniel vsed none such
 and therfore was he sone accused of not ado-
 ring the kyng/ Bel and the Dragon. The
 thre chyl dren/ whether they came by cōpul-
 sion/ or came of their owne mynde, where
 the Idol was/ dissembled not/ for forth with
 they were accused as transgressors of the
 kynges commaundement. Eleazarus wold
 not dissemble/ eating euen of lawfull fleisch. 2. mach. 6
 These men glorified God in body & sprite/
 these men beleued in hart / & confessed with
 the mouth/ & so must you do/ without any
 other mysfinge / yf ye will do the office off

Examples
 of constancy
 in goddes
 worde.

dan. 6. 14
 Dan. 3.

Of offence
geuinge.
Note vvel.

Christians. And this to do not onely the
profession of Christianitie enforceth, but
Christian cheritie also. Our doinges must
be without offence geuinge: But by thys
dissembling a double stromble blocke is geue
whiche euen in thinges indifferent is to be
auoyded. for what though a Christian may
eate frely of meates offered vnto Idols, yet
if thereby an Idolater/ whose conscience in
hys supersticion/ shoulde be confirmed ther
by/ it were better neuer to eate fleshe. And
Rom. 14 what though al thinges be clean to the clean
1. Cor. 8 to be eaten on all dayes with thanks ge
uing, yet better it is not to eate fleshe/ nor to
drinke wyne: then to offende thereby thy
weake brother: If this be to be obserued in
thinges indifferente / howe muche more in
thinges which are absolutely euell/ must ye
take heede that neither ye geue occasion off
concerninge the conscience of an Idolatrie/
nor yet of offending the weake to draw them
to the lecke euell with you: bothe whiche ye
do/ when bothe a papist and a weake brother
seeth you as mingrels myngling your selfs
with the Papistes in their Idolatrie. As
1. Cor. 14 muche might I speake/ howe that all thyn
ges that ye do in the congregacion must be
done to edifyeng. But of this to haue full
instruccion. I referre you to the mynde off
mayster Caluine/ lately translated & printed
in

Note ye dis
semblinge
gospeler s.

Caluine.

In English. Thus now I ende withing you
all well in the Lorde. Abide in hys truthe / ^{Godly exhortations}
kepe your selves vndefiled. Offer youre
selves hūbly to suffer all violence of bloud
dye lawes for the truthe sake / kepe safe
your consciēces / though the sword taketh
your lyues from you / suffer & beare with al
humblenes and quiet obedience. Humble
your selves in vnfeyned repentaunce be
fore the Lorde / in the horrible plague of Pe
pery / that of hys mercy he maye be moued
to ende these dayes of delusion / and let

your prayers alwayes ascend bp

before the Lord / begginge of

hym suche thynges as

ye nede. In which

I beseech you

to praye

also

for me.

Your louinge

frend and orator. Tho.

mas Sampson.

The grace of our LORD Iesus

Christ be with you all.

A M E N.